THE Saints Reſt, AND REWARD IN *HEAVEN.*

Set forth in a Sermon preached at the Funerall of the moſt Vertuous and truly Religious Gentlewoman, Mrs. *Anne Tirwhytt*, Widdow of *Robert Tirwhytt* of *Camringham* in the County of *Lincolne*, Eſq. *Decemb.* 8. 1652.

By JOHN LEIGH, Maſter of Arts, and Preacher of Gods Word at *Camringham* near *Lincolne.*

Calv. Inſtit.

Terra Exilium, Cœlum Patria, Corpus Carcer, Liberatio à corpore, ſolida libertas, & optima quies.

Pſal. 112. 6.

The righteous ſhall be in everlaſting remembrance.

LONDON,
Printed by J. G. for *Tho: Heath* dwelling in *Ruſſel-ſtreet* in *Covent-garden* near the *Piazza.* 1654.

'74-810

To the five Virgins, and vertuous Sisters, Mrs. *Ellen, Douglas, Jane, Mary* and *Vrsula Tirwhytt*,

Daughters of the late deceased, but ever to be remembred, Mrs *Anne Tirwhytt* of *Camringham*, in the County of *Lincolne*.

I Had great reason to decline the Printing of this plain Sermon, as judging it (in reference to my self) altogether unworthy of a publique view, and fearing its meanness might rather eclipse, than illustrate the fame of your Mothers happy memory. But being met with an Army of Arguments, and Importunities to this purpose, I resolved to deliver up my selfe to be disposed of according to your pleasure. Into your hands therefore I commend it, as a publique Testimony of my particular obligations to you, and the worthie Family of your name in this place, desiring it may ever remain as a Monument of your Mothers incomparable Vertues, to encourage and establish you in wayes of Truth and Godlinesse, and like a faithfull Grave-stone, tell Posterity, how much good she did in Israel *for her present Generation. What should I say more? But with our Saviour,* Go, and do you likewise. *Let your Mothers blood run fresh in your Veins, write after her glorious Copie, improve all opportunities for advancing Gods glory in works of Piety & Charity. Provide*

Oyle for your Lamps, that ye may be wise Virgins indeed, to meet your spirituall Bridegroom with unspeakable joy and comfort; And if Providence shall so appoint that you must spend all your dayes in the Mountaines of Gilead, *and die childlesse, yet be sure to propagate your vertues to posterity, and let your Faith and Obedience, like* Epimanondas *his two Daughters, perpetuate your memories, and render you famous to succeeding Generations. For the furtherance whereof, you may ever be confident of the heartiest Prayers of*

† Two Virgins at *Luctia* and *Mantinea*. Plut.

Your most faithfull and obliged

Camringham,
Jul. 24. 1654.

Friend to serve you,

JO: LEIGH.

REV.

REV. 14. 13.

And I heard a voice from Heaven, saying unto me, write, Blessed are the dead which die in the Lord, from henceforth; so saith the Spirit, that they may rest from their labours, and their works do follow them.

PHilosophers (who saw no farther than the clouds of humane reason) could say, *A wise mans Life should be a continuall meditation of Death*; therefore Christians discovering in the Glasse of Scripture, the lying Vanities of this world, and the glorious Felicity of that which is to come, should often call to remembrance their latter end, as *Moses* wishes the People of *Israel*, Deut. 3 and ever wait for the appointed time of their solemne Job 14. 1 change.

Joseph of Arimathea, had his sepulchre in his garden, and *Jesus Christ* at the Publicans feast, falls into a serious discourse of his Passion, and Ascension, to teach us that in times and places of greatest Pleasure, we should put our selves upon Theams of mortalitie. Heathens indeed had their burying places without their Cities, but Christians in and about their Churches, to signifie that in our devotions, we should thinke upon our dissolutions, which was one reason why *Alphonsius* King of *Arragon* used to confesse, that dead men were his best friends; they gave him sound and seasonable counsell, to remember Mortality here, and provide for Eternitie hereafter.

To this end, S. *John* in his Book of the *Revelation*, is sometimes advising us to make Preparation for Death; Remem-

[illegible] and repent. Blessed are they that
Rev. 22.14. watch, and blessed are they that do the Commandements, they shall enter into the City. And sometimes encouraging us against the approaches of Death, by describing the glorious reward of the Saints departed, as in this Text, *Blessed are the dead*, &c.

It is therefore well observed by Divines, that the three Books of St. *John* have speciall reference to the three Theologicall vertues, Faith, Hope, and Charity. His Gospel hath reference to Faith; there he makes a description of Christ in his Merits & Mercies, and would engraft us into him by a lively Faith. 2 His Epistles to Charitie; there he makes a description of Love, and would unite our hearts in the bond of Peace and Amitie. And then 3. His Book of Revelation hath reference to Hope; there he makes a description of Heaven, and would encourage us against fear of death, by the consideration of that blessed Sabbath of eternall Rest, to be celebrated by all the Saints departed in the faith of Christ: So saith the Text, *Blessed are the dead which die in the Lord*, &c.

Division Text. In which words there are three things chiefly observable:

1. A Proposition, *Blessed are the dead.*

2. The Exposition, Not all the dead, but *they which die in the Lord.*

3 The Confirmation, partly by way of Testimonie, *So saith the Spirit*, and partly by way of Reason and Demonstration, *They rest from their Labours, and their Works follow them.*

Put the two former together, and they make up this conclusion: That

ctr. They that die in a state of Grace, live in a state of Glorie. This Observation I take to be the scope and quintessence of the Text, and therefore shall make it the proper subject of my present discourse. It will be necessary to handle the point by way of

Explication.

Confirmation.

Application.

First by way of Explication, to shew what it is to die in the Lord. That implies two things especially. 1. To die in the Lord is to die for the confession of the Faith. 2. To die in the profession

fession of the faith of the Lord Jesus Christ.

First, to die for the confession of the faith; so *Beza* reads the words. *Blessed are they who die for the Lord*, who sacrifice their lives for Christs sake, and the Gospells sake, who suffer Martyrdome either Passively in act only, as the Innocents at *Bethleem*, or Actively in act and will also, as Saint *Stephen* and the rest of the faithfull witnesses of Christ, in all ages.

These indeed are blessed in their Works, and blessed in their Reward: In their Work, because they suffer as Christ, and for Christ; as Christ, according to that of the Apostle, *I rejoice in my sufferings for you*; and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church. To fill up that which is behind, Why? Are the sufferings of Christ imperfect? Is there not absolute freedom and satisfaction wrought by his Passion? Colos. 1. 24.

Yes, by one offering he hath perfected for ever those that are sanctified, *Heb.* 10. 14. but yet there are προτερήματα and ὑστερήματα, fore-sufferings and after-sufferings of Jesus Christ. His fore-sufferings are those torments he endured in his owne flesh, and his after-sufferings are the manifold afflictions of his Members upon Earth. He may be persecuted at *Damascus* after his Ascension, and crucified at *Rome* in his Members. Here is all the difference, His fore-sufferings were for the expiation of Sin, his after-sufferings for the triall of Patience, and the credit of the Gospel. Vid. *Daven.* Ep. *in locum.* Act. 9. 4. Rev. 11. 8.

But then, as they suffer as Christ, so for Christ, for thy sake we are killed all the day long: in the Primitive times Christians were wont to call Martyrdome by the name of *Corona Martyrii*, the Crown of Martyrdome, because this was the crown, and complement, and perfection of a mans happinesse upon earth, to suffer for Christ, and to Seale his Profession with his dearest blood. Heathens accounted it their greatest honour to die for their Countrie, Christ thought it an honour to die for sinners, the just for the unjust, how much more should sinners esteeme it honourable to die for their Saviour, the unjust for the just, that's the best peice of service we can doe him, and such a high degree of promotion, as the highest Angel in Heaven is not permitted to atrive at. Rom. 8. 36.

Thus

Thus they are blessed in their Work: And 2. they are blessed in their Reward. They that suffer with Christ in the Vale of Teares, shall reigne with Christ in the Kingdome of Glorie: They that have the marks of the Lord Jesus upon their Bodies, shall have the crowne of Life upon their Heads. They that goe to Mount *Calvarie* with Christ, and for Christ, in this world, shall go to Mount *Olivet*, Mount *Sion*, with Christ, to triumph in the world to come. Who are they that are welcom to the spirituall *Canaan*, but they that are forced thorough the red Sea of their own Blood? Who are they that are carried
Rev. 7. 9. 14. in white Robes, with Palmes in their hands, but they that come out of great Tribulation for the name of the Lord Jesus? If a *Julian* will honour the memorie of those that were slaine in his warres; how much more will Jesus reward all his faithfull witnesses, that have lost their lives, that have been prodigall of their blood in this quarrell, and for his sake? *Right deare in the sight of the Lord, is the death of his Saints. Psal.* 115. 16.

In the second place, To die in the Lord is to die in the Profession of the Faith of Christ, in the state of Grace, and eternall Salvation. And this is considerable in three particulars:

1. To die in the Favour of God.
2. In the Faith of Christ.
3. In the Peace of a good Conscience.

First, To die blessedly, is to die in the favour of God; so *Moses* died: according to the Word of the Lord. The *Caldees*
Deut. 34. 5. Paraphrase is, *Hee died With a kiss from the mouth of God.* God is pleased sometimes to kisse the righteous in their death, to smile upon them on their Death-beds, to embrace them in the armes of his Love, to present them with a bunch of Grapes before they come at *Canaan*, giving them some speciall tokens of his Favour, as a Pawn and Pledge of that Glorie which is to be revealed in Heaven. And surely they die most comfortably who have the strongest assurance of the love of God in their hearts: A man may leave *Egypt* with joy, when he hath a Land of Promise before him; he may well part with an earthly Possession, when he hath Writings sealed for an Immortall Inheritance; he may goe to his owne house of Death, to his long home in the Grave with unspeakable comfort, when he shall have such

a meſſage from Heaven as that in the Goſpel, *Sonne, be of good cheere, thy ſins are forgiven thee*, thy warfare is accompliſhed, and *thou ſhalt receive double at the hand of the Lord*, Eſay 40.2. Math.9,2.

2. To *die in the Lord* is to die in the faith of Chriſt, and that is firſt to confeſſe the name of Chriſt, becauſe there is no *Salvation but in his name*; Act 4.12. all ſufficiency in his name, inſuffici ncy in any other name. No hope for thoſe that are out of the Pale of the Church.

2. It is to profeſſe the truth of Chriſt, becauſe a man cannot be ſaved in any Religion: there is but *one Truth, one Faith, one Baptiſme, one Mediator. Varro* may reckon up 30000 Gods among the Gentiles, where there is one onely; and men may forge and phanſie 30000 Truths, whereas they ſhall finde but one in the concluſion. Epheſ. 4.5.

3. It is to apply the merit of Chriſt, becauſe Chriſt in the generall notion will never bring a man to heaven. It is not ſufficient to be a Chriſtian in name, or a Proteſtant in Profeſſion, except a man be a reall and living member of Chriſt, by a faith of application as well as apprehenſion. *They die in the Lord* who are united to Chriſt, and engrafted into his body, by a lively faith in his blood. There are many that leave the doctrine of Salvation by Chriſt hovering in the air, they take up in a hiſtoricall commemoration of his Paſſion, in a knowledge ſwimming in the brain, whereas it muſt be a knowledge ſinking and ſoking into the heart, a knowledge accompanied with application, which will afford a ſiner ſound and ſubſtantiall comfort. The Angells ſermon was driven home by way of application, *unto you is borne a Saviour*. It is not the report of a Saviour, but the embrace, and application of a Saviour, that renders a man Truly happy. *M. Luther* ſaid very well; *Dulce nomen ſalvatoris &c. Sweet is the name of a Saviour*, oh but the ſweetneſſe lies in the Pronoun, (ſays he) that Chriſt is *my* Saviour, and *thy* Saviour, theres the comfort. Luke 2.11.

And indeed, it is ſmall comfort to know there is redemption wrought, if I have no right, and title, and intereſt in that redemption. To know there are holes in Chriſts ſide, if my fingers be not in the holes. To know there is a rock of ſalvation if I get not into the clefts of the rock, and lodge in the ſecret places of

the ſtaires, in the wounds of Chriſt, in the heart of Chriſt: As Queen *Mary* ſaid, *if ſhe was opened, one might ſee the Towne of* Callis *lie at her heart.* As Chriſt lies at the heart of a Beleever by love, ſo a Beleever lies at the heart of Chriſt by faith; ſo that it is not *Chriſt dying at Jeruſalem*, but *Chriſt living in the heart*, that muſt ſave us: Not *Chriſt hanging on the Croſſe*, but *Chriſt taken downe*; we muſt with *Joſeph* of *Arimathea* take him downe from the Croſſe, wrap him in clean linnen, lay him in a new Sepulchre, a holy, heavenly, penitent, believing heart, then he is ours indeed.

Thraſyllus an *Athenian* being diſtracted in his brain, had a ſtrong conceit, that all the Ships and their lading in the Port of *Pyrea* were his owne: It is not Fancy, but Faith which aſſures a Chriſtian all the Merchandiſe of Heaven, all the benefits of Chriſt, all the mercies promiſed are his owne, and therefore he dare proclaime his unqueſtionable intereſt in Chriſt, and lay claime to Salvation, as Saint *Paul*; *Jeſus Chriſt came to ſave ſinners, of whom I am chief:* This is to die bleſſedly in the Lord, that is, in the Faith of Chriſt, a faith of particular application. Thus the Primitive Chriſtians died bleſſedly, they died in Faith, not in a generall Belief of the Goſpell, but in a full Aſſurance of the Love of God in his Son Chriſt, they embraced, or kiſſed the Promiſes, and laid hold on the purchaſed Poſſeſſion, Eternall life by the hand of Faith.

1 Tim. 1, 15.

Heb. 11. 13. ἀσπασάμενοι.

Thus old *Simeon* died Bleſſedly, becauſe he died Believingly, with Heaven in his Eye, and Chriſt in his Armes, *Lord let thy Servant depart in peace.* That man is moſt ſure to die in peace, whoſe eyes have ſeen the ſalvation of God, who hath the ſpirit of Chriſt in his heart, as *Simeon* had the body of Chriſt in his armes, who hath made his Calling and Election ſure, and knowes for certaine that Chriſt hath ſhed his Blood for his Redemption in particular, according to that rare and raviſhing expreſſion, *Gal.* 2. 20. *Chriſt loved me, and gave himſelf for me*, &c.

Luke 2, 29, 30.

3. And laſtly, To die in the Lord, is to die in the peace of a good Conſcience. A conſcientious man dies bleſſedly, howſoever, or whenſoever, or whereſoever he dies; therefore when St. *Paul* had received the ſummons of Death, he fled to the Caſtle of his good Conſcience; there he ſate like *Noah* in his Cabbin, in an Ark

2 Tim. 4. 6, 7.

Ark pitch'd within and without. I am ready to be offered, and the time of my departure is at hand; And here is my comfort, *I shall go to my Grave with a Conscience as clean as my Winding-sheet:* It followes, *I have fought a good Fight, finished my Course, kept the Faith, Henceforth is laid up for me a Crowne of Righteousnesse.* 1 Verse 8.

Thus *Samuel* died in the Lord, when his heart bare witnesse of his integrity, insomuch, as he makes a glorious Manifesto, and Challenge to all the World. My departure is at hand, and who can accuse me of Deceit, or Bribery, or Oppression? *Whose Ox have I taken? Or whose Asse,* &c. Thus they that live the Life of the Righteous, shall die the Death of the Righteous: They shall be welcome to Gods Hive in Heaven, who come laden with works of Piety and Charity from the field of the World. If the wise Virgins keep Oyle in their Lamps, and Oyl in their Vessels, Faith, and a good Conscience in the course of their lives, they shall attend the Bridegroom Jesus Christ, to sing the Marriage Song in Heaven, the Song of *Moses*, and the Song the Lamb.

To this purpose, I may very fitly apply that passage of *Jehu* to *Jehonadab, Is thy heart right as mine is? if it be, give me thy hand and come into my Chariot.* Thus may God speak to you in the language of *Jehu*, and say, *Is thy heart right?* Are your hearts believing hearts, closing with, and clasping about Jesus Christ? Are they soft and penitent hearts, steeped in teares of compunction? Are they holy, humble, honest hearts, hating Sinne, and loving Righteousnesse? Now, if you can make *Jehonadabs* answer, and say, they are right (Lord) in some measure, *we believe, Lord help our Unbelief*; we are sorry for Sinne, *Lord increase our Sorrow*; We trust he have a good conscience, at least we desire to have one; then *give me thy hand* (sayes God) *and come into my Chariot, I'le grace thee with my Favour in this World, and crowne thee with my Presence, my Glory, in the World to come.* 2 King. 10. 15

So much by way of Explication. I proceed to the proof and confirmation of the Point, as it was laid down in the Text. First by way of Testimony; *I heard a voice from Heaven, saying, write*; and so saith the Spirit, *that they rest,* &c. Here (with *Jonathan*) we may taste of the Hony as it drops by the way, and observe,

That it is the duty of all men to believe in heart, and to preſerve in memory whatſoever is delivered from Heaven.

To believe in heart, becauſe the Voice from Heaven confirmes it; in every Chapter we heare read, there is a Voice from Heaven; in every Sermon we heare preacht, which is conſonant to the Doctrine of Scripture, there is a Voice from Heaven. Preaching is not the Word and Work of Man, but the bleſſed Ordinance of Jeſus Chriſt, that noble Inſtrument which he hath
1 Cor.1.21. chiefly appointed, and ſanctified for the ſalvation of Sinners. It is God the Father that invites you to Repentance, it is Chriſt that ſtands at your doore and knocks, and wooes for Entertainment; it is the holy Spirit that ſtrives with you, as in the daies
Gen.6.3. of *Noah*; take heed you reſiſt not the ſtrivings of the Spirit, leſt the Lord deliver you up to the rage of Satan, and to the rebellion of your own heart; take heed you ſhut not your eyes when Chriſt is in your company, that you do not ſtop your eares when the Voyce calls from Heaven, when the Spirit ſaith Write; make not the Miniſters of the Goſpel ſo unhappy, as to riſe up in Judgement againſt you; do not give them occaſion to complaine, as the Prophet of old, *Who hath believed our Report?* &c.
Eſay 53.1. We preach Repentance, and amendment of Life; we preach Chriſt, and him crucified; we preach comfort to the Penitent, and terror to the Obſtinate; But who believes our report? We have piped to you, and you have not danced; we have mourned, and ye have not wept; we would allure you with the ſweets of the Goſpel, or elſe terrifie you with the threats of the Law; but yet we may complaine, Who hath beleived our Report? It is our Report, but it is Gods Meſſage; we are Ambaſſadours of
2 Cor.5.20. Chriſt, we pray you in his ſtead to be reconciled, to ſeale the League, and compoſe the great Dfference; we are Spokeſmen for Chriſt (to ſpeak it with reverence) we beſeech you in His name, and for His ſake, to accept of the match, to untwiſt the contract with Sinne and Satan, and to enter into a matrimoniall Covenant with Jeſus Chriſt; and if you believe not us, believe him that ſent us; we ſpeak not in our owne name, the Voice from Heaven ſaith, Write; and write this as an unqueſtionable Truth, That they are bleſſed which die in the Lord.

Secondly, Learn from hence, to keep in memory what is delivered

vered from Heaven, becauſe the Spirit commands it; the Spirit ſaith, Write. The ſinnes of *Judah* are written with a pen of Iron, and the point of a Diamond. As our Teares are bottled, and our Prayers recorded in Heaven, ſo our Sinnes are regiſtred there, and put in a book of Remembrance, till they are blotted out, and waſhed away in the blood of Jeſus Chriſt. The Commandements ſhall be written in tables of Stone, that we may write them in the tables of our Hearts. Chriſt ſaith to the Angels of the Churches, *write*; to *Smyrna*, *write*; and to *Pergamus*, *write*; and to *Thyatyra*, *write ſtill*. According to this *Voice from Heaven* in the Text, *write*. Rev. 2, 8, 12.

Writing is one of the chiefeſt inſtruments of humane Communion, and the ſafeſt way to convey the bleſſings of God to poſterity. *Vox audita perit, litera ſcripta manet.* The word in the Eare vaniſhes, but writ in the Book, remains by us to do us good hereafter.

It is lawfull and commendable then, both for Preacher and Hearer, to write what is delivered: For the Preachers, the Spirit ſaith to the Angels of the Churches, *write*, that is, the Miniſters of the Goſpel they are terreſtiall Angels, celeſtiall Men: St. *Paul* himſelfe made uſe of Notes, and therefore ſent to *Troas* for his Parchments. 2 *Tim.* 4. 13. *Faſciculum luminum.* A bundle of writings.

Thus the Scripture mentions a Writing, which *Elijah* the Prophet ſent to *Jehoram*, 2 *Chron.* 21. 12, 13. But how by *Elijah*, when he was tranſlated before, and *Eliſha* propheſied in his ſtead before this time in the daies of *Jehoſaphat*? Some of the Jewiſh Rabbins have a groundleſſe conceit, that *Elijah* ſent the Writing from Heaven; more probable it is, that he left the Propheſie behinde him: but yet more probable, that by *Elijah* is here meant *Eliſha*, who might be called *Elijah*, becauſe he had received a double portion of his ſpirit according to his requeſt. 2 Kings 3... 2 Kings 2

He ſent the writing to *Jehoram*, ſome think out of feare, becauſe he durſt not reprove him to his face. Others, to declare the certainty of inflicting the judgement denounced. Thus ſaith the Lord, *Write this man childleſſe*; that is, he ſhall ſurely be childeleſſe. *Haman* would have the bloody Decree written, and *Belſhazzar's* Doom is written upon the wall. As God will certainly execute the Judgement written, ſo he will certainly accompliſh Jerem. 22. Pſal. 149.

the Promiſe written: and therefore, ſaith the Spirit, *write*, as a note of certainty and perpetuity, that *they are bleſſed who die in the Lord.*

And then for the Hearers of the Word, that they may not be forgetfull hearers, the ſpirit ſaith, *write.* We finde a company of
Prov 25.1. religious Courtiers upon this imployment, and it is there recorded for their everlaſting honour, that they (the ſervants of *Hezekiah*) copied out the Proverbs of *Solomon:* It is no leſſe commendable in Chriſtians, to copie out the glorious Oracles of the ſpirituall *Solomon*, Chriſt Jeſus, as they are faithfully delivered in the Miniſtry of the Word and Goſpell; the Spirit ſaith, *write. In codice, in corde*, in the Book, however in the Tallie of the heart, ſet it down, as an unqueſtionable truth, that the Saints departed are in a bleſſed condition.

So much by way of Teſtimony. Secondly this truth is confirmed by a double reaſon, *They reſt from their Labours, and their Works follow them.* Their bleſſednesse conſiſts in two things. 1. In a ceſſation from all ſinne and miſery, *They reſt*, &c. 2. In a poſſeſſion of all glory and felicity. *Their Works follow them.*

Firſt, *They reſt*, &c. The Kingdome of Heaven, is often in Scri-
Heb. 4.1, 9. pture termed a Reſt, a place of Reſt, the Reſt of God, the Reſt of the godly; and therefore was it typified at firſt by Paradiſe, and afterward by *Canaan, a land of Reſt and redemption from oppreſſion, and Perſecution.* The World indeed is a troubled Sea, but Heaven is the Haven of Reſt; the World is an *Egypt*, a place of Burdens, and Bondage, but Heaven is a *Canaan*, that's reſembled by the boſome of *Abraham*, a place of ſweet refreſhment, and *ſoul ſatisfying Reſt.*

Here indeed the ſervants of God have reſt *in ſpe*, but there *in re.* Here in expectation, there in full fruition, *reſt from all Labours*; and that appeares in theſe four particulars, The Saints departed reſt from the labours of their

- *Corruptions.*
- *Afflictions.*
- *Temptations.*
- *Particular Vocations.*

Firſt, From the Labour of their Corruptions, their own ſinnes, and

sinnes, and the sinnes of the World. 1. Their owne sinnes; they are a Load and Labour to them; *David* felt that weight upon the shoulders of his tender conscience, and therefore complaines grievously, *Mine iniquities are gone over my head, and are become a burden too heavy for me to beare.* So heavy is this burden, as the Scripture tells us, *Help was laid upon one that was mighty*: God sent his owne Sonne to beare the burden of our Transgressions, and this caused him to swear, and groan, and bleed, and cry out to the amazement of Men and Angels, *My God, my God, Why hast thou forsaken me?* Psal 38.4. Psal: 89.19.

So great is labour of sinne, that S. *Paul* cries out (as an undone man) for freedome from it. *Oh wretched man that I am, Who shall deliver me?* &c When shall I have freedome from this wofull thraldome? Not on this side of the Grave. Rom. 7.24.

Here the Saints are cloathed with infirmities, and infirmities in those things wherein they are most eminent.

Moses is the meekest man in the earth; and yet there was a scar in his curious complexion; He once spake unadvisedly with his lipps. *Job* a mirrour of Patience, yet put him into the balance of the Sanctuary, and he wants more than the graines of allowance; he once cursed the day of his Birth. The glory of *Davids* confidence is eclipsed with a distrustfull feare of man, *I shall one day perish by the hand of* Saul. Thus in this world they are party-coloured, like *Jacobs* Lambs; there is some darkenesse in their clearest light; some Drosse in their purest Gold, some Blemish in the beauty of all their Graces. When shall they be deliver'd then? The Apostle tells us in the world to come, *He that is dead is freed from sin*, is eased of that burden: When an old House falls flat to the ground, then will the Vermine be gone: so when the Tabernacles of Clay, the old Houses of our Bodies, fall to the ground by Death, then will the Vermine of our corruptions be dispersed and destroyed: Those earthen Vessels that were legally polluted, could not be cleansed, but by breaking all in pieces: so the best of Gods servants, whom the Scripture calls earthen Vessels, they cannot be sufficiently purged from their sinfull pollutions, till they be broken all in pieces by death. The life to come is the time of their full Redemption, and compleat Sanctification, then shall all Canaanites be destroyed, all the Egyptians shall lie dead 1 Sam. 27.1. Rom. 6.7.

behind

behinde them upon the Sea-ſhore; then they may ſay of all their ſinnes, as *Moſes* did of the Egyptians, *Theſe Egyptians whith you have ſeen to day, you ſhall never ſee them again; they are all drowned in the Red ſea of Chriſts Blood.* *Adam* was happy in Paradiſe, in a *poſſe non peccare*, a poſſibility not to ſin: how bleſſed are the Saints triumphant in the celeſtiall Paradiſe, in a *non poſſe peccare*, being free from all poſſibility of ſinning, and falling away from that incomparable happineſſe, which the diſobedient Angels loſt?

Againe they reſt from the labour of corruption, that is from the ſinnes of the World, they are a grievous burden to the children of God. So they were to zealous *Eliah*, the ſinnes of the times made him weary of his life; the Pride, and Whoredome, and Idolatry of *Jeſabell*; the great neglect of the worſhip, and contempt of the Prophets of the Lord, went to his heart, and cauſed him to wiſh earneſtly for a Reſt from that Vexation. *It is enough for me, let me die, for I am not better than my Fathers.* So they were to righteous *Lot*, the ſinnes of *Sodome* were as ſo many Swords at his Heart, as cruell Racks to his tender conſcience; So much the word in the Originall imports, *The ſoule of juſt Lot was vexed (or racked) with the filthy converſation of the Sodomites.* So they were to holy *David*, I *beheld the tranſgreſſors and was grieved, and mine eyes guſh out with water becauſe men keep not thy Law.* Here *David* is drown'd in a flood of Teares, becauſe the World was drown'd in a Sea of ſins.

1 King. 19. 4.

2 Pet. 2. 7. Verſe 8. ἐβασανίζεν. Mr. Leigh's *Crit. Sac.* Pſal. 119. 158.

Now here is the bleſſedneſſe of the righteous departed; their converſation is not with Idolatrous *Jeſabells*, and unclean *Sodomites* but with glorious *Angels*, and glorified *Saints*; they live in a Land where no venomous creature can live; in an Ark, where no unclean Beaſt can enter; in *Jeruſalem* above, which is free, where the preſence of all good, & the abſence of all evill is, and ever will be, where is nothing but pure Joy, and perfect Peace, and perpetuall Singing of Praiſe & glory to him that ſits upon the Throne.

Secondly, they that die in the Lord, are bleſſed, for they reſt from the labour of Affliction. I need not tell you the ſervants of God on earth are ſubject to Afflictions: Is not the Church in generall compared to the Ark, floating upon the waves of diſtraction, and perſecution? Is it not the little City beſieged? The Buſh on a flame? The Lillie among thorns? The little Flock in the

the midſt of Wolves? The Woman weeping in the Wilderneſſe? Need I inſtance in particular members of the Church, when the Apoſtle aſſures us, that all that will live godly muſt ſuffer Tribulation, ſuffer Tribulation in one way or other, at one time or other? No Croſſe, no Chriſt; no Crown of Thorns, no Crown of Glory; no Tribulation here, no Glorification hereafter. Hence it is that the Pſalmiſt concludes from his owne obſervation & experience, *Many are the troubles of the Righteous, but the Lord delivers them out of all.* Delivers them, When? *Aut hic, aut hinc*, either in this life, by taking the Troubles from them; or, however, in the end of this life, by taking them from their troubles by death. *Joſeph* gave his Brethren Proviſion for the way, but the full Sacks were kept in ſtore, till they came home unto their Fathers houſe: So the Lord will give his people ſome Proviſion, ſome Refreſhment in the way, a taſte of his Mercy and Goodneſſe here, but the full Sacks of Reſt and Comfort are kept in ſtore until they come to their heavenly Kingdome.

2 Tim. 3. 12. Acts 14. 22. Pſal. 34. 19. Gen. 42.

Or what if the righteous, like *Noah's* Dove, can find no ground to ſet the ſole of their foot on, becauſe the waters of afflictions prevaile ſo much in the world? Yet in the end, Chriſt Jeſus, the ſpirituall *Noah*, will put forth his hand from the Ark, and take them in, to ſettle them in everlaſting Reſt. Indeed, many times it goes very hard with the children of God in this world; *Iſrael* may make Bricks, when the *Egyptians* lie upon their Beds; Chriſt may be crucified, when *Barabbas* is delivered; *John Baptiſt's* head may dance on the Scaffold, when the daughter of *Herodias* is dancing in the Palace; *Lazarus* may be glad of Crums, when the Rich man fares deliciouſly. Well, but this world will not laſt alwaies: there is a day of Reſt and Retribution for the people of God: Death will come, and that to them is the end of all miſery, and the beginning of all felicity. Death is the funerall of all their ſorrowes, and the life and reſurrection of all their joyes. Then comes their Triumph after their Warfare and Victory, their Liberty after Bondage, their Kingdome after Baniſhment, their Inheritance after Poverty, their Reſt after all their Labours: for then *the Lord Wipes away all teares from their eyes*, there is no more *crying* nor *dying*, no more *ſobbing* nor *ſorrowing*, for *the firſt things are paſt*: there is no *Laban* to oppreſſe, no *Potiphar* to

Rev. 21. 4.

to impriſon, no *Herod* to perſecute, there all Mourning Sonnets are turned to Marriage Songs, all the Vinegar of temporall Croſſes, to wine of eternal Conſolation: ſo much the Heathen man knowledged, *ante obitum nemo felix*, a man may be accounted proſperous and fortunate in this world, but he cannot be truly happy till his end, according to the voice in the Text, *Bleſſed are the dead* &c.

3. They that *die in the Lord* are *bleſſed*, becauſe they reſt from the labour of temptation. While we abide in the Fleſh we are ſubject to manifold Temptations, from Satan, the World the Fleſh; Temptations on the right hand in the Pleaſures, and Profits, and Preferments of the World; Temptations on the left hand in the Croſſes and Calamities of the World. Here *Joſeph* hath an enticing Miſtriſs, and *Sampſon* a cunning *Dalila*, and *David* a faire *Bathſheba*. But what ſpeak I of theſe? Did not *Adam* finde a Serpent in Paradiſe? And our Saviour a Tempter in the Wildernesſe? And *if this was done to the Green Tree, What ſhall be done to the Drie?* How ſhall Chriſtians avoid temptations, or overcome temptations, when Satan is ſo politique and powerfull, watching all opportunities, and taking all advantages, and ſuiting his temptations according to their ſeverall diſpoſitions? He takes meaſure of the frame of our Spirits, and ſhapes his temptations accordingly: he had a wedge of Gold for covetous *Achan*, a convenient Vineyard for greedy *Ahab*, a beautifull *Tamar* for laſcivious *Ammon*. Well may we pronounce the Saints departed in a bleſſed and glorious condition, when they are reſcued from the paw of the roaring Lyon, when *Lucifer*, is caſt downe, never to be entertained againe. No (beloved) there is no Serpent in the Spirituall Paradiſe, no *Bathſheba* in the New Jeruſalem, no Tempter in Heaven: there is Freedome from all Feares and Diſtractions, from all Diſturbances and Moleſtations, from all Sin, and from all Enticements and Provocations to Sinne: *Bleſſed are they that die in the Lord*, they reſt from this labour of temptations.

4 And laſtly, They reſt from the labour of their particular Calling and Vocation, which is toilſome and troubleſome, ever ſince
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Now the Husbandman riſes early, and reſts late; now the Labourer beares the burden of the day, the Marriner is expoſed to the ſtormy wind and tempeſt, the Souldier endures hardſhip, the Miniſter works in the Vine-yard, and watches the Flock day and night; *Man goes out out to his labour to the Evening*, every one is imployed in the work of his calling. Pſal.104.23.

But then after Death, comes the Reſt from this Labour, then the Husbandman gets his Harveſt, the Labourer his Penny, the Marriner his Haven, the Souldier his Pay, and the Miniſter his Crowne, his Reward in Heaven. This is the work of God in the ordinary courſe of his Providence, to crown his Servants labours with a comfortable iſſue. *Jacob* may endure the heat of the day, and the froſt of the night, at laſt he comes to his Reſt, to receive his Wages and enjoy his beautifull *Rachel*. *Iſrael* may have many a weary ſtep in the Wilderneſſe, at laſt they come to *Canaan*, a Land of Reſt: in a word, Gods people may endure the ſix daies work of toyle and trouble in this life, but at laſt they ſhall celebrate a perpetuall Sabbath of glory in the world to come. So the Text, *Bleſſed are the dead*, &c.

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Bethleem, where Christ is, but then good works follow after, they are our attendants to the Court and Kingdome of Glory.

Their works follow them to be recorded in Heaven, and rewarded in Heaven.

sth 6.2. Recorded, as the good service which *Mordecai* did for the King and Kingdome was writ in the Chronicles, and called to remembrance in an acceptable time: as the coats and garments which *Dorcas* made, were brought forth after her death; so shall the good huswifery of the Saints, the good service they have done for Christ and his Church, be recorded in the Chronicles of Heaven for their everlasting honour; good works are so well pleasing to God, as he will never forget them; Christ will make mention of them at the Day of Judgement. *I was hungry, and ye fed me; thirsty, and ye gave me drink*, &c.

cts 9.39.

ath. 25.35.

You shall finde there the servants of God had kept no record of their acts of charity, they had clean forgotten what they had done for Christ, and for his Members.

Verse 37. They answered, *When saw we thee an hungred or thirsty?* &c: Well, saies Christ, if ye have forgotten your good works, I have not, I have kept a perfect Register: It is our duty to remember to do good, but let God alone to remember the good we have done, *He is not unrighteous to forget our labour of love.* Hebr. 6. 10.

r. *Caryll* upon b c 9 v. 15.

Then 2. Their works follow them to be rewarded in Heaven, and with Heaven, yet not for the merit of the works, for if God should mark what is done amisse in our sacrifices, and best performances, they would testifie against us. How then? Through the mercy of God he crowns his owne graces, not our merits. *The Wages of Sinne is Death*; but not the wages of Righteousnesse is Eternall life, *But the* Free-grace, *gift of God is Eternall life.*

nunerat mu-
a sua, non
ita nostra.
g -
m. 6. ult.

Thus far good works are necessary to Salvation, as the way to the Kingdome, not as the cause of raigning: We cannot be saved without good works, because our Faith is dead, our Calling is fruitlesse without holinesse of life; yet we cannot be saved by good works as a meritorious cause.

1. Because they are not our owne.

2. They are not absolutely good.

3. They

3. They are due to God, and there is no proportion betweene them and the Reward in Heaven. We are justified by Faith in the Blood of Christ, but good works declare our justification, and give infallible testimony of the goodnesse and excellency of our faith.

Judeth alone cut off *Holoferne's* head; she went in first, and commanded all her attendants to stand without: but when the Deed was done, the whole company came in, and stood about her. So Faith alone (with *Judeth*) breaks the Ice, enters first, and cuts off *Holofernes* his head, grapples with, and conquers Satan, apprehends and applies the mercy of God, and the merit of Christ, *By Grace ye are saved.* But the good works come in as Faith's attendants, to declare that the deed is done, that the Serpents head is broken, Satan vanquished, and Heaven gate set wide open to entertaine Believers. All which is answerable to this passage in the Text, *They that die in the Lord are blessed, for their Works follow them.* Faith went before, and these follow after to be recorded and rewarded in Heaven. Judeth 13. 3, 4. Ephes. 2. 8.

So much by way of Explication and Confirmation: it remains now, that we come to the Use and Application. From this heavenly Fountain we may derive several Streams of divine instruction. As,

First, If the Saints departed, rest, &c. from hence we may conclude, there is no place of paine or punishment for the righteous in the world to come. This Doctrine quenches the fire of Purgatory: there is no room for that heathenish opinion in this Text.

The good Thief went immediately from the Crosse to Paradise, *Lazarus* immediately from the Rich mans Gate to *Abrahams* Bosome: *Blessed are the dead,* they rest; they that *die in the Lord* have no more to suffer, they have nothing to doe but to receive their Reward.

A double Purgatory we have upon Earth, One in the Blood of Christ, which is the Fountaine opened to wash away the guilt of Sinne: Another in Affliction, which is a meanes (through Vertue in that Blood) to cleanse us from the pollution of Sinne: but, for a Purgatory after death, a third place from Heaven, and Hell, is that which neither *Moses* nor the Prophets, neither Christ, Zach. 13. 1. 1 John 1. 7. Dan. 11. 35.

nor his Apoſtles, ever mentioned: Indeed, the Scripture is cleare for a place of torment for the wicked, *Tophet* is prepared of old. When *Lazarus* was called to Triumph in Heaven, the Rich man was dragged to Torment in Hell. The Hypocrites have their reward (ſaith our Saviour) they have their Portion in this life, they have their Heaven here, and therefore are ſure of a Hell hereafter: for, *as a man lives, ſo commonly he dies*; and as he dies, ſo certainly he lives in the world to come. *As the Tree falls ſo it lies*, to the North, or to the South, Heaven-wards, or Hell-wards: *As Death leaves us, Judgement findes us.* And if they onely are bleſſed which die in the Lord, it muſt follow (by the rule of contraries) that their condition is fearefull who die in their ſinnes, in a ſtate of impenitency and unbelief, without godly ſorrow in their hearts for ſinne, without intereſt in the blood of Chriſt by Faith. This arrow wounded *Davids* heart to the purpoſe, to conſider his ſon *Abſolon* died with all his ſinnes about him, in his rebellion againſt God, and his Anointed. This drove him into ſuch a ſtrange paſſion, as it is hard to diſcover whether his love was more naturall, or carnall, or ſpirituall. *Oh my Son Abſalom, Would God I had died for thee*, &c.

Eccl. 11. 3.

Plus impius quã rebellis offi xit, &c. Aug.

2 Sam. 18. 33.

And indeed it is a wofull thing for a man to have his Lamp out when the Bridegroome comes, for a man to die unreconciled to God, if we conſider that after death there is no hope of reconciliation with God. *While there is Life there is Hope*; but after Death comes Judgement, after Judgement Sentence, & after Sentence Execution; no hope of a minutes Reprieve, no parlying with the Judge, or pleading for Mercy. It is then too late to cry, *Lord, Lord, open*, too late to knock at Heaven gate for mercy; too late to wring the Hands and bewaile former ſinnes. Truly the anſwer will be cold and comfortleſſe: *Depart from me, I know you not.* There was a time when *Richard* the third of that name, King of *England*, cried out, *A Kingdome for a Horſe, a Kingdome for a Horſe*: in the ſame language may a wicked man crie out at the day of Judgement, *A Kingdome for a good Conſcience, a Kingdome for a drop of Mercy, for an houre of Repentance and Reconciliation.* But alas, then the Tide is paſt, and the Market is over. This Life is the time of Repentance, this is our working-day for Heaven: now the doore of the Ark is open,

now

now Salvation is tendered; behold now is the accepted Time, now is the day of Salvation: But the Morning comes, and also the Night, if ye will enquire: enquire, returne, come. 2 Cor. 6.2. Isa. 21.12.

I find two Reasons rendred by Divines for our Saviours silence before *Herod*. He answered the High Priest, and he answered *Pilate*, but he would not speak a word to *Herod*. First, *Herod* had taken away his voice, and therefore how should he speak? He had beheaded *John Baptist*, who was the voice of one crying in the Wildernesse, *Prepare ye the way of the Lord*. The second is more substantiall, Christ would not speak to *Herod*, because he would thereby reprove his wilfull ignorance, and damnable carelesnesse: he had lived a great while where Christ abode, where his Oracles and Miracles were known, and yet he had never seen his Person, or heard his Sermons. Now (beloved) if we neglect precious opportunities of Mercy, and seasons of Grace, if we be not acquainted with Christ now he lives in our Coasts, and knocks at our Doores, such a dreadfull time will come, when Christ will not speak a word to us, not one word of comfort to us in our greatest distresse; that voice of Wisdome justifies what I say, *Then shall they call upon me, but I will not answer; they shall seek me early, but shall not finde me.* Then; When? *When your feare cometh as Desolation, and your destruction as a Whirlwind.* Well, What's the reason Wisdome will not answer? *Because I called and ye refused, I stretched out my hand and no man regarded.* There is no reconciliation. 2. No hope either of Mitigation or Redemption, Ease or End: there is both Extremity and Eternity of punishment for the Wicked after Death, extremity of Heat, Fire and Brimstone, and Soule-tormenting fire is their Portion, extremity of Cold (as some think) by gnashing of Teeth, then all the Viols will be poured out, Wrath, and Curse, & Vengeance, and all, without any possibility of refreshment; there is no Light in the land of utter Darknesse, no Honey in the roaring Lion, not a drop of Water in Hell to coole a scorched Tongue. Luke 23.9. Matth 3.3. Prov. 1.28. Verse 27. Verse 24. Luk. 16.24, 25 &c.

Lastly, Eternity of punishment. There is a great Gulf fixt between Heaven and Hell: he that would come from below cannot: there is an irreversible decree for eternity of joy in Heaven, and torment in Hell: the Fire is unquenchable, the Worme Verse 26. *Immutabile Dei decretum, ne quisquam unquam transiret a statu damnato, um ad statum fidelium*

is ever gnawing, and never dying, the Deſtruction perpetuall Confuſion, the wicked ſhall be puniſhed with everlaſting de-
2 Theſ. 1. 9. ſtruction from the preſence of God, and from the glory of his Power.

Oh conſider this, ye that forget God, ye that hazard the loſs of eternall reſt and happineſſe, for the pleaſures of ſinne, which are but for a ſeaſon: What will ye do in the day of viſitation? *What will it profit you to gaine the Whole World and loſe your own Soul?* What will it profit you to get the Vineyard, and the Vengeance of God with it? To get the Talents and the Leproſi? to have a Crowne on your head, and a Curſe in your heart? To ſwim in a pleaſant Stream of outward glory and proſperity for a Moment, and then to frie in Hell fire for Evermore? This will be the condition of every one that dies in his ſinne, unreconciled to God: and that is the firſt uſe of the point. There is neither Purgatory for the righteous, nor Paradiſe for the wicked in the world to come.

The ſecond uſe is for comfort to all the faithfull Servants of God. If the Saints departed reſt from their Labours, here is then comfort in the Generall againſt all croſſes and calamities in the world, and in Particular againſt the feare of our owne death, or the death of friends,

Firſt, Againſt the croſſes and calamities in the world. This
Heb. 11. 25, 26. ſweetned the bitterneſſe of *Moſes* his affliction, he eſteemed the reproach of Chriſt greater riches than the Treaſures of *Egypt*: Upon what ground? Becauſe he had reſpect to the recompence of reward: his Eye, and Heart, and Hope was in Heaven, that carried him through all calamities with unſpeakable cheerefulneſſe.

This was the Cordiall which held up the ſpirits of the faithfull
Heb. 10. 34. Hebrewes, they took joyfully the ſpoyling of their goods, knowing that in Heaven they had a better, an enduring ſubſtance. They were content to exchange Earth for Heaven, to Loſe at firſt, and Win at laſt, to loſe a Counter and win a Crown: they
John 16. 22. knew Pleaſures above are perpetuall, *Your joy can none take from*
Math. 6. 20. *you*; Riches above are unplunderable riches, *There no Thief can break through and ſteal.*

Yea farther, This was our bleſſed Saviours encouragement in his

his Agony, in all his heart-breaking afflictions, namely, the Reſt in Heaven, the glorious Crowne to be Received: He endured the Croſſe, and deſpiſed the Shame. Why? Becauſe of the joy that was ſet before him: He look'd upon the Prize, and therefore ran his Race with Patience, though he ſweat drops of Blood before he came to the end. What encourageth the weatherbeaten Marriner, but his hope of a ſafe Harbour and Haven, after all the dangerous Stormes and Tempeſts? What encourageth the Traveller that hath ill Weather above his Head, and ill Way under his Feet, but the Meditation of his comfortable Reſt at Home, his good Fire, and warm Lodging at night? What encouraged *Jacob* to beare that hard Apprentiſhip under *Laban* for ſeven yeares, and ſeven yeares more, but hopes of enjoying *Rachel*? He endured the Heat of the day, and the Froſt of the night, becauſe he knew his *Rachel* would make amends for all; he loved her, & therefore the Time ſeemed to be but ſhort. The ſame encouragements may all Chriſtians have in the midſt of their Afflictions; they may have a rough Tide and a dangerous Voyage, but there is a ſafe Harbour and Haven of Reſt: they may have ill Weather, and ill way in their Journey, but their Home is Heaven, and there is a warm and welcome Lodging provided by their bleſſed Harbinger, *Chriſt Jeſus: I go to prepare a place for you.*

Heb. 12. 1.

Gen. 29. 20.

John 14. 2.

They may meet with many *Labans* upon earth, hard Apprentiſhips in this world, yet their comfort is, there is a *Rachel* to receive, Chriſt and his Kingdome to enjoy, Peace, and Glory, and Reſt to poſſeſſe for ever in Heaven, and this will make amends for all.

There is an overflowing Fountain of comfort in that paſſage of the Apoſtle, and it ſprings from the ſame ground with this in my Text. I reckon, that the Sufferings of this preſent time, are not worthy to be compared with the glory that ſhall be revealed hereafter.

Rom. 8. 18.

I reckon, I have caſt up the account, and conſidered ſeriouſly of the matter, ſummed up all the Sufferings that can be endured or imagined, temporall and ſpirituall, and I finde they come infinitely far ſhort of that reſt and recompence of the Saints in Heaven. I have put all the miſeries of this life in the balance,

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and behold they are nothing to that exceeding weight of glory which ſhall be revealed in Heaven, they are not worthy to be compared (to be named the ſame day) with thoſe incomparable and unconceivable comforts laid up for the righteous in the Kingdome of Glory.

2. And more particularly, the Text ſpeaks comfort againſt the feare of Death, our owne death: there is naturally in man an unwillingneſſe to die, and a feare of death: we would linger in *Sodom*, and live ſtill in *Babylon*, though in a ſtate of Bondage; Grace is ever willing, but Nature is ever fearfull to die: Death is terribleſt of all terrible things, according to the Philoſopher, and the King of *Terrors*, as *Job* expreſſeth it; and therefore the beſt of Gods Servants, *Jeremiah*, and *David*, and *Peter*, and Chriſt himſelfe, as man, declares an unwillingneſſe to die, at leaſt a great ſadneſſe of ſpirit upon the approaches of death. A word of comfort will be very ſeaſonable in this particular, which I would commend to you under theſe two notions.

Job 18.14.

1. Death cannot be an enemy to harm.

2. Death muſt be a Friend to help Believers, it cannot be an Enemy. So farre that Promiſe reaches in the Goſpel, *Nothing ſhall by any meanes hurt you.* Dogs that have no teeth may Bark, but cannot Bite; and Serpents that have no ſtings may Hiſs, but cannot Hurt; and Enemies that have no weapons may Rage and Threaten, but cannot Wound and Deſtroy: So (beloved) Death once had the teeth of a Blood-hound, but Chriſt hath broken them all to pieces; Death once had the Sting of a Serpent, but it is loſt in the Side of Chriſt, in the Wounds of his heart; Death once had a Weapon to deſtroy, but Chriſt hath diſarmed it: and what infinite comfort is this to Believers, to ſee Chriſt ride in Triumph, to ſee the Captaine of their Salvation bring in Death as a Priſoner, and captived Enemy, ſaying and ſinging with the Prophet, *Death is ſwallowed up in Victory:* and with the Apoſtle, *O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sinne, and the ſtrength of Sinne is the Law: But thanks be to God, who hath given us Victory through Chriſt our Lord.*

Luke 10. 19.

Iſa. 25. 8.

1 Cor. 15. 55, 56.

2. Death muſt be a friend to help us to help us to our Reſt in Heaven. *Bleſſed are the dead, they reſt,* &c. Death (like *Lot's* Angels)

Angels) plucks us out of the *Sodom* of sinne and misery; and placeth us in *Zoar*, a city of rest, tranquility: like *Peters* Angel, it shakes off the Chaine of mortality, and opens the Iron gate, the gate of Pearle into the New Jerusalem: like *Lazarus* his Angel, it conducts the Soule from Earth to *Abrahams* bosome, from this Vale of Teares to the Kingdome of Glory. Moreover, as Death helps us to our Rest, so it is our Rest: Why should we feare it?

The Scripture termes it but a taking away of the Soule to Peace, a gathering to our People, a sweet sleep of the Body. *Our friend* Lazarus *sleepeth*, and the Patriarchs are fallen asleep, S. *Stephen* fell asleep: our burying places are but *dormitories*, sleeping places. *The righteous is taken away from the Evil to come: And he shall enter into peace, they shall rest in their beds.* Such a blessed Rest have the righteous in Death; as our Saviour wept, because his friend *Lazarus* was to be deprived of it: it is both the Observation of an ancient Father, and the Resolution of an ancient Council, concerning Christs weeping over *Lazarus*, John 11.35. *Doluit* Lazarum, *non dormientem, sed resurgentem.* Christ did not weep because *Lazarus* was dead, and taken out of the world, but because he was to returne from the Grave into a Troublesome world after he was gone to his Rest.

John 11. 11. Acts 7.60. Esay 57.1, 2. S. *Jerome Test. Tolot. Concil.*

It may be for the same reason, the *Thracians* of old used to lament at the Birth of their children, but rejoice at their Funerall.

Fuisse quidam, qui ortus hominum lugerent, obitusque celebrarent, &c. Ambr. de fi resur.

Thus much we may learn from their practice (though we doe not commend it) that we have some cause to mourne when children are born; because they are born to sinne, and brought forth in inquity; and because they are cast into a troublesome Sea of misery, which they themselves are in part sensible of, and therefore weep at their coming in.

Yet have we this occasion of rejoycing, even in the death and funerall of our Friends, because they are past all the waves of Misery, and arrived at the haven of heavenly Rest and Felicity. This brings me to the third and last stream of comfort, against the death & departure of Friends. The time will come that we must part with our *Isaacs*, our *Benjamines*, nearest Friends, and dearest Comforts. Then remember my Text; If they *die in the Lord*,

take no care for them, they are bleſſed, they are at their reſt. *Præmiſimus, non amiſimus,* They are not loſt, but laid up in heaven: when the Lord returned in mercy to *Job*, and was pleaſed to ſet him up the ſecond time, we finde that he doubled all his outward comforts, he gave him as many more Camels and Sheep, and Oxen, as he had before; but he reſtored onely the ſame number of children to him; as will appeare by comparing the firſt, and laſt Chapters of *Job* together, he gave him ſeven Sonnes, and three daughters. And the reaſon is rendred by St. *Auguſt*, becauſe his Sheep and Oxen were utterly conſumed, but his children were in the hand of God; they were at reſt, though they ſuffered a ſudden and violent death.

But ſome will ſay, how ſhall we live when friends leave us, and Comforts faile us; As *Amaziah* ſaid of the Talents, *What* 2 Chron. 25 9. *ſhall I doe for the hundred Talents?* I anſwer; though friends die, yet the Redeemer lives; if comforts faile, reſt upon Providence, rely upon the all-ſufficiency of God, the ſure mercies of *David*; then put your bonds in Suit, the promiſes of the Goſpell, which are all, *yea* and *Amen*. That Promiſe in *Math.* 6. 33. and that eſpecially, *Hebr.* 13. 5. He hath ſaid, I *will never leave thee nor forſake thee.*

Pſal. 37. 25. *Experto credendum eſt.* Then remember *Davids experience*, *I have been young, and now am old, yet I never ſaw the righteous forſaken.* *David* had obſerved much in his time, but this he could never obſerve, that the righteous man was ever forſaken in affliction. Minde the place well, he doth not ſay, *I never ſaw the righteous in affliction*; but *I never ſaw the righteous forſaken in affliction*, in Poverty, in Diſgrace, in Baniſhment, Impriſonment, &c. God hath ſupplies and ſupports for his people in diſtreſſe; when Temporall comforts are abated, ſpirituall joyes abound; as our Saviour ſaid of his meat, ſo may we ſay of the Comforts of the godly, they have Comforts which the world knowes not of, and Comforts which the world cannot deprive them of. The teſtimony of a good Conſcience, the Light of Gods countenance, the love of Chriſt, and the comforts of the Spirit; theſe, like the tree at *Merihah*, ſweeten the bitter waters of all worldly Tribulations.

But ſome will ſay, Shall we meet with our friends againe departed in the faith? Yes, without peradventure, if we walk in wayes

wayes of obedience to the end. It was *Davids* comfort upon the death of his Child. While the child was living *he fasted and wept, and lay upon the ground*; but when it was dead, *he arose and anointed himselfe, and ate bread*: His reason is very strong and convincing. 2 Sam. 12. 21.

1. An impossibility of recoverie, *He shall not come to me.*

2. An assured hope of meeting againe in Heaven, *But I shall go to him*: He shall not come to me, that would be for his losse, to part with his Rest in Heaven, for a restlesse condition on Earth; but I shall go to him, I have not lost him for ever, we shall meet againe as comfortably as *Jacob* and *Joseph* met in *Egypt*; meet againe in Heaven and never part. Now you know it never troubles us to see the Sun set, because we know it will rise againe in the morning; it never troubles us to part with a friend when he goes to bed, because we hope to see him againe in the morning. Beloved, the death of a Friend is but like the setting of the Sun, or the uncloathing of a man when he goes to bed, there will be a glorious appearing in the morning of the Resurrection, and therefore S. *Paul* condemnes immoderate sorrow for the dead, *I would not have you sory, as those that have no hope*: Nature will be sorrowfull, but let Grace moderate the sorrow, and keep it within the bounds of hope; and the ground of hope is set downe, *If ye believe that Jesus died, and is risen againe, even so also them that sleep in Jesus, will God bring with him.* 1 Thes. 4. 13. Verse 14.

I come now to the third and last use of Exhortation, to perswade us all to make preparation for death; it is nothing to know the Reward in Heaven, except we doe the work on Earth; nothing to wish to die the death of the righteous, except we endeavour to live the life of the righteous; therefore, that we may be blessed in life and death, that we may live to the Lord, and die in the Lord, give me leave to commend something to your consideration, and something to your care and conscionable practise. To your consideration:

1. The certainty of Death.
2. Uncertainty of the time of Death.

The certainty of Death from Gods doom, *Dust thou art* &c. Gen. 3. 19.

Gen. 3. 19. Dust thou art; there is *materia prima*, the matter of which man was Compos'd; and *Unto dust thou shalt return*: *Resolutio in materiam primam*, a resolution into the first matter again.

2 Sam. 14. 15. Heb. 9 27. Indeed there is a necessity for death, since the fall of man, yet not such a necessity as hath no Law; for there is plaine Statute for it; *Statutum est, &c.* It is appointed to all men once to die.

Here I must make answer to a double question:

1. Whether the Law of mortality be naturall:

2. Whether it be universall or not.

To the former, I answer negatively; man was not made mortall, but made himselfe immortall by his sinne. *Pelagius* his Error hath been condemned by Councells, and therefore I need not stand to confute it, That man died *naturæ necessitate, non peccati merito*, by a necessity of Nature, not by a penalty for Sin. This Doctrine would bring the wisdome of God in question, prescribing a Law of mortality, after he had created man mortall.

2. It would bring the justice of God in question, to punish with death where no offence is committed. Every penalty is for some iniquity: This is therefore the conclusion of all Orthodox Divines, *Non expoliandus Corpore, sed superveſtiendus immortalite.* There had bin no separation of the body from the soul by death, had there not been a separation of the soul from God by sinne: a possibility to die, is from Nature, a necessity to die is from Sinne, and an impossibility to die is from Grace, *The Wages of Sin is Death.* Rom. 6. *ult.*

Omnis pœna est propter aliquam culpam. Aquin.

To the second question, I answer affirmatively. The Law of Mortality is universall. Though the Scripture mentions some that have not died, as *Enoch* and *Elias*: their translation may teach us, that God may make an exception to a generall rule, he can and will dispense with that Law, whereof himselfe is the sole and mediate Author, as he did with the Morall law, in some cases with the sixth commandement, *Thou shalt not kill*, when he commanded *Abraham* to sacrifice his Son: and with the eighth Commandement, *Thou shalt not steale*, when he commanded the *Israelites* to spoyle the *Egyptians*. God is free, and an independent Agent; he doth not binde himselfe, when he bindes his people; his Prerogative is above the Law, his Mercy is over all his Works: As the Judge may passe Sentence and yet reprieve the

the Malefactor, ſo God may condemne the race and generation of Mankinde to be liable to death, and yet may ſend his royall Diſpenſation, his gracious pardon for any one in particular. Who can ſay unto him, *What doſt thou?*

2. Though the Scripture mention ſome that ſhall not die, as they that ſhall be found alive at the coming of Chriſt to Judgement. St. *Paul* tells us in plain termes, *we ſhall not all ſleep, but we ſhall be changed*: The meaning is, they ſhall not ſo ſleep, as to continue in the ſtate of the dead, but be changed in a moment, in the twinkling of an eye; yet ſuch a change, as they ſhall have a diſſolution, and in the ſame moment, a redintegration, a reall Death, and a reall reſurrection, though no ſleeping in the Grave of Corruption. 1 Cor. 15. 51. Dr. *Donne*, in Pſal. 68. 20.

Well then, Let this conſideration of certainty of death, ſink into your hearts, and take deep impreſſion, and work your ſpirits to a holy and heavenly frame. *Plato* once complained of the *Argentines, Theſe men live* (ſayes he) *as if they ſhould never die.* Truly many Chriſtians live ſo vainly, and wantonly, and wickedly, as if they ſhould never die, or be called to account, as if Death were but a Scar-crow, or Bugbeare, a painted Hell.

You ſee one Generation paſſing, and another Generation coming, one Friend and Neighbour drops into the Grave after another, and when your turne ſhall be you know not: This you may be aſſured of, Death will come certainly, and it may be ſpeedily, it may be ſuddainly, *What man is he that liveth, and ſhall not ſee Death?* Pſal. 89. 48.

Then againe, conſider the uncertainty of the time of death: The rich man promiſed himſelfe a certainty, ſung a Requiem to his ſoule, as if God had ſealed him a Leaſe of his life for many yeares, *Soule take thine eaſe, thou haſt goods laid up for many years.* Luke 12. Oh (ſaith our Saviour) How this man fools himſelf, he promiſeth many years, when he cannot aſſure himſelf of one moment: *This night ſhall thy ſoule be required of thee: You know not what hour the Judge will come: You know not what one day may bring forth:* Many have gone well into the field, and have been brought home in the Been; Many have gone well to bed, and wakened in the pangs of Death; Many make but a ſtep from the Cradle to the Grave. Like that creature, *Ephemera*, which lives but eight hours,

hours. Many die in their ful ſtrength, when their bones are full of Marrow, and their breaſts full of Milk: I know it is the practiſe of the world to procraſtinate Repentance, to defer Preparation for death to the very laſt of all. Preſſe this duty, and many will anſwer with *Felix*, We will heare of this at a convenient ſeaſon, We will think upon Death and Judgement at our leiſure: Or with the *Jewes*, The Time is not yet come: You tell us of praying & repenting, and pleading for mercy; but the time is not yet come, we muſt pleaſe our phanſies, and pamper our luſts firſt, partake of the jollities and jocundities of the world firſt, we muſt have the Prodigalls ſpending time, before his repenting-time, we muſt have *Davids* Pleaſure, and *Davids* Penance, we muſt have a little more Sleep, a little more Slumber, we will think upon Repentance afterward. God is mercifull, and *At what time ſoever a Sinner repents, he will put all his wickedneſſe out of his remembrance.* Oh but conſider, you run upon a deſperate hazard all this while: Life is uncertaine, God may cut you off in the midſt of your ſinnes, and then what will become of your ſoules? It was a notable anſwer the widow Woman gave to *Trajan* the Emperour: She comes to him, and demands juſtice upon him that had ſlaine her Son: Well, ſayes the Emperour, I am now upon my march, and when I come againe, thou ſhalt have juſtice. Oh but, replyed the woman, What if my Lord never come againe? So there are many put off Repentance, and preparation for Death from youth to middle-age, from middle-age to old age: Why, what if old age never come? Or, what if it doe come? Have you any aſſurance of the means of grace, or a bleſſing upon the meanes? God indeed hath promiſed pardon to the Penitent; but where hath he promiſed repentance to the Peccant? Repentance is the gift of God as well as Forgiveneſſe, and truly there is no certainty of it, it is promiſed but with a peradventure, if God peradventure will give them repentance. God gave one Sinner repentance at the hour of death (the good Thief on the croſs) leſt any ſhould deſpair; yet but one in all the Scripture, leſt any ſhould preſume, as S: *Aug.* excellently. So much as to your conſideration.

Acts 24.25.

Hag 1.2.

Ezek.18.21.

2 Tim.2.25.

2. And laſtly, (and ſo I ſhall draw to a concluſion) as to your care, and conſcionable practiſe; I beſeech you imbrace and improve

prove these few directions, in order to a pious Life, and a peaceable Death.

First, if you would live to the Lord, and dye in the Lord, labour for exemplary purity of life; *Not every one that saith, Lord, Lord, shall enter into the Kingdome, but he that doth the will of the Father.* 'Tis not holinesse in Profession, but holinesse in Conversation, Practicall holinesse, that must carry it out at the day of Judgement. *Blessed are the pure in heart, they shall see God, and blessed are they that doe the Commandements, they shall enter into the City.* They are entituled to Heaven, they are qualified for Heaven, they must be pure Virgins that follow the Lamb, they must be cloathed in white Linnen, and have robes washed in the blood of the Lamb; *Solomon* had two Altars, one to sacrifice Beasts on, another to burne Incense on, to teach us to goe to the outward Altar: first, sacrifice our Beasts, mortifie our Corruptions, walke before God in Holinesse and Righteousnesse of life, and then goe to the inner Altar, to offer up our Incense of everlasting praise to God in Heaven.

Mat. 7. 21. Mat. 5. 8. Rev. 22. 14.

Beloved, holinesse of life is the end of your Redemption, and the ornament of your Profession, and the way to Eternall Salvation: be not deceived, *No unrighteous person shall enter into the Kingdome of God.* Where there is no Purity, there will be no Peace, no Grace, no Glory, no Holinesse, no Happinesse; marke that of *David*, *He that ordereth his Conversation right, to him will I shew the Salvation of God.* He that orders his Conversation right, that is, by a right rule, the Word of God in a right manner, as becomes the Gospell of Christ, and to a right end, the advancement of Gods glory in workes of Piety and Charity; *To him will I shew Salvation, he shall dye in the Lord, and rest from all his labours.*

1 Cor. 6. 9. Psal. 50. 23.

Secondly, If you would live to the Lord, and dye in the Lord, give the world a bill of Divorcement, otherwise it will clip your Wings, and clog your Souls, and hinder your pursuit of Heaven; there is nothing in all the world that is worthy of your affections, nothing but what is transitory, and unsatisfactory, and therefore look on it and passe away.

Gregory Nazianzen, speakes of a Land which had abundance of curious Flowers in it, but no Corne for Bread to satisfie the

Orat.

peoples hunger; the world is very like that Land, here are many Flowers, which may please our Sences and our Phantasies, but here is no Corne for Bread, no substantiall satisfying comforts; therefore the Prophet chides, *Why doe you lay out your Money for that which is not Bread, and labour for that which satisfies not?* a man may drinke of *Jacob's* well, but that water will not quench his thirst, he may feed upon husks of worldly vanities, but they will not fill his belly. The Blessed Trinity onely can fill the Triangular heart of man, my Grace is sufficient, there is a sufficiency in Grace and Glory, but not in Wealth and Honour; Heavens joyes are filling joyes, *When I awake I shall be satisfied*, and therefore doe not prize the Flesh-pots, and the Cucombers of *Egypt* above the Milke and Honey of *Canaan*; the rivers of *Damascus*, above the streames of *Jordan*; the pleasures of Mortality, above the treasures of Eternity; but place your Affections upon right Objects, upon things above, and not on things below. As Death should be the Subject of your Meditation, so Heaven the Center of your Affections. *Richard* the first, sometimes King of *England*, gave charge that his bowells should be buried at *Charron*, but his heart at *Roan*, the faithfull City, the City of his love: Truly the world deserves but our wast parts, we may bury our bowels in the Earth, but our hearts should be laid up in Heaven, the Royal City, the new Jerusalem, there our Treasure is, there should our hearts be also; our best comforts are in Heaven, and our best friends are in Heaven, and therefore should our Conversation be in Heaven, our Traffique and Commerce in Heaven, this was the ground of the Apostles earnest wish for dissolution, *I desire to be loosed, to be with Christ*, &c. it is a Metaphor from Marriners, that are winde-bound in a forraigne Countrey, I desire to lose Anchor, I stay but for a winde that may waft me over into the Isle of Mercy, that I may be with Christ, enjoy the beatificiall Vision, see my Saviour and live for ever with him that loved me, and loved me so dearly, as to shed his blood for my Redemption.

say 55. 2.

al. 17. 15.

eds Chron.

l. 3. 20.

ἐτευμα.

l. 1. 23.

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Thirdly, Be provident for Eternity, you are Tenants at will, provide for your flitting, act the parts of the wise Steward in the Gospell, to make sure of another house, before you be put out of this.

10. 4.

Most

Most men have a forecast for the world, to provide Fewell and Fodder in Summer, Oh that we could learne this piece of Spirituall Husbandry, to forecast for Heaven, for the good of the Soule, the one thing needfull. Oh that we could in Health, lay up thoughts for Sicknesse, in the Summer of Prosperity, provide for a Winter of Adversity; that we could in plentifull years, lay in a stock of Grace, against a spending time of Sicknesse, Distraction, Death and Judgement. *Damascene* writes of a Countrey, where the people used to chuse their King commonly out of the meanest sort of the People, and upon any dislike would depose him, and banish him into an Island, where he was to be famished to death. One wise King sent before him great store of Money and Provision into the Island, so that when his time of banishment came, he was received with exceeding great joy and Triumph. Now the time is coming when we must be deposed from all worldly Honour, banished by Death, without any Provision with us. *Naked we came, and naked we must returne*, it will therefore be wisdome in us to foresee the danger, and provide for the Storme, to send something before us to Heaven, to send our Prayers and Teares, our Faith and Obedience, to send a good Conscience before, and then after banishment from Earth, we shall finde comfortable and plentifull entertainment in Heaven. 4. And lastly (so I conclude.) Job. 1. 21.

Pray for Patience, and Perseverance to the end, how many with *Demas* forsake Christ, and embrace this present world? how many faint and tire in the race to Salvation, before they come at the mark of Glory? like the *Israelites*, they come to *Kadesh barnea*, but come not to *Canaan*. Whereas indeed the motion of piety should be *velocior in fine*, quickest in the end; we should not content our selves with *Moses*, to look into *Canaan*, by an outward Profession, but with *Joshuah*, enter *Cannan* by practice, and perseverance in a holy Conversation. Some Philosophers conceived the Soule grew more and more Divine towards the time of its parting from the Body, it should indeed be the Christians prayer and care to grow in grace as he grows in years, to bring up the best wine at last, to mend his pace in his journey, and hold out to the end, like the two Milch Kine, which left their Calves behinde them, and went still for- 2 Tim. 4. 1.

Sam. 6.12. ward, till they came at *Bethshemesh*, that so his latter end may be better than his beginning, and the day of his Death be better than the day of his Birth.

emin. ex ristot. Some report of the Mole, that though she is blinde all her life, yet she seems to open her eyes when she is ready to dye; I feare many of us are blinde in Soule for many yeares, we doe not remember our Creator in the dayes of our youth, we doe not present God with the fat of the Sacrifice, and the first fruits of our yeares, yet however when we came neare the borders of Death, let us open the eyes of our Soules, and look up to our Redeemer Christ Jesus, that we may sing old *Simeons* Swan-like Song with cheerfulnesse; *Lord let thy Servant depart in Peace, for mine eyes have seen thy Salvation*, that so after a Troublesome Life, we may have a peaceable Death, and after Death a glorious reward of everlasting rest in Heaven, according to this, voice from Heaven] in the Text. *Blessed are the dead which dye in the Lord, for they rest from their labours, and their works follow them.*

Com-

Commemoratio funebris in Memoriam ANNÆ TIRVVHYTT.

I Have now done with the Text, and now come to addreſſe my ſelfe into that ſad occaſion, which hath given my preſent Diſcourſe this Mourning ſuit. The occaſion of our preſent meeting is to ſolemnize the Funerall of this deceaſed Gentlewoman, Mrs. *Anne Tyrwhytt*, to doe our laſt office to her body, by affording it the benefit of a Chriſtian and comely buriall.

Concerning whom, I might upon very good and warrantable grounds, enlarge my Diſcourſe in the deſcription of the bleſſednesſe, both of her Life and Death, but as the Orator ſaid *Quid opus eſt verbis?* What need is there of words, when her deeds are ſo manifeſt? What need I light the Candle of verball Commendations, when the light of her Religious life ſhines ſo clearly before your eyes, as you cannot but magnifie her vertues, and by that meanes glorifie your Father which is in Heaven? S. *Origen* tells us, our Saviour refuſed to anſwer his accuſers in the Goſpell, becauſe his workes did ſo palpably, and powerfully confute them: well might I be ſilent, and forbeare Funerall Commendations at this preſent, when ſhe being dead yet ſpeaketh; when the exemplary Piety of her life is ſo famouſly known to all the world about her. Yet in regard the Commemoration of her godly Life, and the preſervation of her Vertues (the true reliques of the Saints) for the view of Poſterity cannot chuſe but be a work acceptable to God, and profitable to our ſelves; acceptable to God, who in her ſame is chiefly honoured, as the ſole Author of every good and perfect gift: ſo *Nazianzen* ſpake once of Holy *Athanaſius*, by praiſing *Athanaſius* I praiſe Vertue it ſelfe; and againe, by praiſing Vertue, I give glory to the God of Vertue, by whoſe grace alone, Man is made Vertuous; and then a worke profitable to our ſelves, becauſe commonly

we learne more by Patterns, than Precepts. The Hiſtories of Good mens lives, are our moſt choice and compendious inſtructions, and teach us more in one exemplary line, than Precepts doe in whole Volumes. Upon theſe grounds I deſire to build my following Diſcourſe, wherein my endeavour ſhall be to acquaint; or rather reminde you of many memorable paſſages, worthy both of your Obſervation, and Imitation, in this religious Gentlewoman.

Now my Text being a Text of Bleſſedneſſe, we ſhall conſider the Bleſſedneſſe of her Life, and the Bleſſedneſſe of her Death, for the Bleſſedneſſe of her Life, we may look upon her under a double Notion; 1. As ſhe ſtood in relation to God. 2. In relation to the world.

1. As ſhe ſtood in relation to God, and here we may take notice of the Graces ſhe practiſed, and the Duties ſhe performed. Firſt, the Graces ſhe practiſed, and of them I might ſay as *Leah* of *Gad*, *Behold a Troop:* I could preſent you with a golden chaine, of ſupernaturall vertues, which ſhe ware to her dying day, and houre.

The firſt linke in this golden chaine is her Faith, which was Orthodoxe and Operative. Orthodoxe, ſhe lived and dyed in the boſoms of the Church, in the True Proteſtant Faith wherein ſhe was bred and borne. Neither Worſhipping the Image of *Baal*, nor falling downe to the golden Calves ſet up in *Dan*, and *Bethel*; neither leaning to Popery on the one hand, nor liſtning after novelties on the other, but kept the good old way in the middle; ſo ſteering her courſe by the compaſſe of Scripture, ſhe ſailed ſafely between two Rocks to the Haven of her reſt. She walked in the Furnace of the Churches Triall, (like the noble Jews at *Babylon*) without ſingeing her Garments, and came forth at laſt without any ſmell of fire, the leaſt ſmell of Faction or Superſtition upon her. Dan. 3. 27.

2. Her Faith was operative, manifeſted in, and attended with a glorious Train of works of Obedience and Righteouſneſſe. She was a burning and a ſhining Lampe, a reall, not a verball profeſſor. She wore her ſpirituall Garments in the old faſhion, in *Aarons* faſhion with Bells and Pomegranats. *Exo.* 28 33. Bells, as the ſound of an Orthodoxe Faith in her profeſſion, and

Pome-

Pomegranates, as a ſweet perfume of godlineſſe in her Practice and Converſation. Chriſt was the foundation ſtone in the fabrick of her Faith, and works of Piety, and Charity, the ſuperſtructure, the Top-ſtones in the Temple of the holy Ghoſt within her.

2. A ſecond linke in this golden chaine, is her Patience, it pleaſed the Lord to bring her to the Crowne by the Croſſe, to bring her to *Canaan* through the Wilderneſſe of Afflictions and moleſtations in the world: But who ever heard her complaine againſt the Lord in the Wilderneſſe, or tempt the Holy one, by murmuring as the Iſraelites did? Who ever knew her either captivated by her Paſſion within, or extreamely caſt downe by any loſſe or croſſe without? She wreſtled with many difficulties, and calamities but came off from all with a conquering Patience. This (according to the Philoſophers) is the better part of true fortitude, which conſiſts in ſurprizing the Rebellious perturbations of grief and anger in the minde, it is the height of true valour to overcome our ſelves, we have *Solomons* Opinion to back the Philoſophers and Poets, *He that ruleth his Spirit, is better than he that taketh the City.* *Fortior eſt, qui ſe, quàm qui fortiſſima, vincit Mœnia.* Prov. 16. 32.

This Grace was not onely manifeſt in her life, but continued in her ſickneſſe, to death it ſelfe: In all her extremity ſhe had recourſe to our Saviours pattern and practiſe, ſaying, as he in his Agony, *Not My will, but Thy will be done*; an evident teſtimony, that ſhe was well pleaſed with the chaſtning of the Lord, ſubmitting cheerfully to his Will and Wiſdome in all her diſtreſſe. Thus ſhe was faithfull in doing, and ſuffering alſo, unto death, and therefore we may be confident Chriſt hath enriched her with a Crown of Life. Rev. 2. 10.

In the third place, her Humility was remarkable. This was another Diamond in the crown of her praiſe, another Flower which flouriſhed in the garden of her heart. Pride, that ſinuating Serpent, could finde no harbour in the Paradiſe of her Breaſt. Temptations ſhe might have from worldly reſpects, as *David* had from the multitude of his people.

Hezekiah from the richneſſe of his treaſure; ſo ſhe, from the noble fame of her worthy Anceſtors, being deſcended from one of the beſt Families in *Nottingham-ſhire*, and matched into one of the beſt Families in *Lincoln ſhire*; yet far ſhe was from being

being puffed up with a vain glorious conceit of her ſelf in reſpect of theſe outward conſiderations, but ever had regard to her ſpirituall priviledges, the ornament of the inward Man, to be cloathed with a Garment of Meekneſs, and graced with knots and ribbons of Humility (as ſome render that word in 1 *Pet.*5.5. in this alſo) following the footſteps, and writing after the copy of
Math.11.29. our Saviour, *Learn of me, for I am lowlie and meeke, and ye ſhall finde reſt to your ſoules.*

The fourth link in the golden Chaine, is her Sincerity, and uprightneſs of heart; as ſhe was without gaule of Envy, ſo without guile of Hypocriſie. Sincere, *ſine cerâ*, all Honey, without any Wax; all Gold, without any Droſs, or counterfeit Metall; any ſuperficiall Varniſh of Diſſimulation in her words or action: Her Practiſe was anſwerable to her Profeſſion, and her life agreeable to her Faith: indeed her Body alwaies carried a ſweet preſence, yet her Beauty lay within, like the Queens Daughter, ſhe was all glorious within; her inſide was the beſt ſide, her inward cloathing was of wrought Gold, and that is it which is moſt
1 Sam.16.7. acceptable in the ſight of God; he looks at the heart, his eyes of obſervation and affection, are upon the *Nathanaels, Iſraelites*, indeed, in whom is no guile.

This was a ground of infinite comfort to her ſpirit, in the time of her ſickneſs, as it was to *Hezekiah*, when a meſſage of Death
Iſa. 38 1.3 was ſent him, *Remember Lord, how I have walked before thee in truth, and with a perfect heart:* and to *Samuel*, when he made
1 Sam.12.3. his laſt appeale, *Whoſe Ox have I taken?* &c. The ſame might ſhe make to all the world, *Whoſe Ox have I taken?* &c. Whom have I defrauded or oppreſſed, or impoveriſhed? Witneſs againſt me before the Lord, &c.

I could gather many more Flowers to make up the Garland of her praiſe, but the time prevents me, and therefore I conclude this, with *Solomons* commendation of the good Huſwife, *Many*
Prov. 31. *Daughters have done vertuouſly, but thou exceller'ſt them all.* Thus I have done with the golden chaine of her Graces, onely let me intreat you to weare it for her ſake, for your owne ſake, for Chriſts ſake, that it may goe well with you, both in life and death, that you (with her) may live deſired, and die lamented, having the prayers of men in your life, and the praiſes of men when you are dead and gone.

The

The next particular concernes the Duty she performed. To name but two, Hearing and Praying.

Hearing, you are witnesses of her constant waiting at Wisdomes gate, and daily attending at the Posts of these Doors, how she wore the Threshold of this Temple with her diligent feet, how she longed, with *David*, to dwell in the house of the Lord all the dayes of her life, and how sometimes she would hazard the health of her Body, rather than neglect the welfare of her Soule. And lastly, when by indisposition of health she could not feast with God in his Publique Ordinances; how carefull she was to make use of that Provision which God had sent her at home, by hearing divine instructions, read to her by those that were about her.

2. For Praying, it was her daily sacrifice, and hourely imployment. That passage in the Gospel hath often put me in minde of her: there we finde a Propheteſſe of the same name, *Anna*, Luke 2.36, 37. in the same condition, a Widdow, much what of the same age, Fourscore and four yeares, and of the same devotion; she departed not from the Temple, but served God by fasting and prayer, night and day. It is well knowne what a great part of the day this religious Gentlewoman spent in private devotions, during the time of her health; and in her sickness, it was her continuall exercise to call upon God for pardoning, and preserving mercies, which she cheerefully performed (while she was able) with the outward expression of the voice, and when the naturall strength of the body decayed, she was still ready to present the Lord with the sacrifice of her heart, as appeared by the frequent lifting up of her hands and eyes towards Heaven. In a word, she delighted to sing *Hosannaes* by prayer on earth, & therefore God hath taken her to sing *Allelujahs* of praise in Heaven.

So much for the first particular, as she stood in relation to God.

2. The blessednesse of her life is considerable, as she stood in relation to the World. Here indeed I might multiply particulars, and begin with her Piety (as Civilians call it) to her children, being religiously carefull to promote their interest, both in reference to this world, and that which is to come. Although, through some cross acts of Providence, she was disappointed in her hopes of setling such fortunes upon them as might be expe-

ated from such a considerable estate; yet was it her comfort, that she left them a present competency, with hopes of speedy improvement, by the recovery of those debts which she had with much charge and trouble, long contended for; specially her hope was, God had estated her children in Grace, given them a portion of spirituall comforts, and therefore would deny them so much of the world, as should make most for his owne glory, and their everlasting happiness, according to our Saviours Promise, *Math.* 6.23.

In the next place, we might consider her Hospitality to strangers. Famous she was for good House-keeping, for a free, and generous, and bountifull Entertainment. She was so much given to Hospitality, as she made her owne House a Hospitall: thither came the Lame, and the Blinde, and the Diseased, and that without money, or money-worth, for the cure and recovery. She was indeed, Eyes to theb linde, and Feet to the lame: She was a Mother to the poore, and the cause she knew not she searched out, as that holy Man speaks of himselfe. This brings in her Charity to the Poore: S *Paul* sets downe two characters of the Widdow indeed, both remarkable in her, *To lodge Strangers, and to relieve the Afflicted.* 1 Tim. 5.10. How many Widdowes have been sustained by her liberality, how many Fatherless children have eaten bread at her Doore, in her House, at her Table, I need not tell you, but appeale to your owne experince. *She heard the cry of the Fatherlesse, and made the Widdowes heart to sing for joy.* Job. 29 12,13.

Job 29.15,16.

K. *James's* father was called the poor mans King, She might be called the poor mans Widdow, she disperst abroad, and gave to the poor, she gave a portion to Seven, and also to Eight, she cast her Bread upon the Waters, and, like the wise Steward in the Gospel, provided portions for the poore in due season.

Psal. 112. 9.

Eccles. 11.1,2.
Luke 12,24.

What need I mention her veracity, her reall and true affection to her Friends, her affability and bounty to her Servants and Tenants; her respect and reverence to the Clergie, acting *Martha's* part, as well as *Marie's*; not onely feasting her soule upon Christ in his Doctrine, but also feasting Christ in his Members, and Messengers, with a bountifull Hand, and a cheerfull Heart.

Put all these together, and you will conclude her death to be

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a great and generall losse; not my losse, or yours, but the Countrey's, the Kingdomes, the Churches losse, in which every one of us beareth so great a share, as our Hearts, and Eyes, and Tongues, may well want Sighs, and Teares, and Words to expresse our Grief. All our hope is of another *Phœnix*, that as one Star sets, another will rise, that they which come after her, will inherit her Vertues with her Lands, that so *Camringham* may still be famous for the Practice and Patronage of Vertue and Religion, for eminent works of Piety and Charity, though she be dead and gone.

Thus you have seen the coats and garments which our *Dorcas* made, when she was alive: The blessednesse of her life. But a word or two concerning the blessednesse of her death, and I shall conclude.

There are many of the Saints in the Scripture remarkably blessed in their deaths: I may fitly compare this Gentlewoman to three, especially of that noble Generation, *Abraham*, *Moses*, and *Paul*. *Abraham* died blessedly, *He died in a good old age, an old man, and full of dayes:* But is there any blessednesse in that? Yes, sayes the Wise man, *Gray haires are a crowne of honour, when they are found in a way of righteousnesse*: and we know it was a curse pronounced against old *Eli*, That there should not be an old Man left in his house. 1 *Sam.* 2.31. Thus our deceased Sister here died, with credit and comfort in a good old age, an old Woman, and full of dayes, an old Christian, an old Disciple, as as well an old Woman: she was full of Daies, and full of Grace, full of Faith and good Works, full of the fruits of Righteousnes, which made her to be a venerable spectacle, beautifull, infinitely above all the comelinesse of youth. She did much good upon Earth, and therefore God called her late to Heaven. She died the death of *Abraham*. Gen 25.8. Prov. 16.31

2. She died the death of *Moses*: He died leisurely, God gave him notice of his journy before-hand, for his better preparation, *Go up to the Mount and die*: So departed she from the world, not before she expected death, not before she provided for death: God was pleased in mercy to give her warning, before she flitted, to ring her Passing-bell in her Soule many daies before she died; and whereas many are flattered with hopes of life, till the very hour

hour of death; yet she was upon a meditation of death from the first beginning of her sickness: Death was not sudden to her, either in respect of expectation, or preparation; she had her Wedding-garment on, and her Lamp trimmed with Faith and a good Conscience; she was ready for Death, and ripe for Eternity: behold she is coming to the Grave, and she comes as a Shock of corne
Iob 5.26. from the field in due season.

3. And lastly she died the death of *Paul*, not as *Paul* by a violent Hand, but as *Paul* with a willing Heart: I desire (saies he) to be dissolved, and to be with Christ: so she was a voluntiere
Phil. 1.23. in death; Death was welcome to her, because the World was a burden to her. In a word; she was sensible of the labour of sinne and sorrow upon Earth, and therefore earnestly desired her rest in Heaven; which rest (I doubt not) but she hath obtained to her endlesse joy and comfort: She lived Conscionably, died Comfortably, and now reignes Gloriously. We may be confident, God hath (in her) a Servant lesse on Earth, and a Saint more in Heaven. And here we leave her, and returne to our selves:

Beseeching Almighty God, that he would give us grace to follow the precious example of her blessed life, that we may make it our work and businesse to live well, and die well; to live to the Lord in Holinesse here, that we may live with the Lord in Happinesse hereafter: Which mercy he vouchsafeth us, who hath dearly bought us, Jesus Christ the righteous, To whom, with the Father, and the Holy Spirit, we ascribe all Honour, Glory, and Dominion, now, and for evermore. *Amen.*

Soli Deo, Laus omnis.

Oct. 11. 1725.